

BY REV. JAMES YRAMER

* St. James' Chronicle

The *Sanitarian* for May opens with reports from the medical officers of the Navy and Army. Its other papers are: "Education of the Races;" "Disposal of the Dead;" "The Sanitation of London;" "Some Observations on Longevity;" "The Proper Food for Children;" "Drugged Beer;" "Substitution by Druggists;" "A Brutal Teacher;" and over thirty pages of interesting and practical editorial miscellany. 113 Pulton St., New York.

the form of a diary, introducing personal and local incidents, and thus rendering the work less monotonous and more entertaining. To an observing and reflecting person it will afford a rare treat.

NEARER TO JESUS; Memorials of Robert Walter Fergus, by his Mother, with a prefatory notice by Rev. F. Oswald Dykes, M. A., from the fifth Glasgow edition. New York: Robert Carter & Bros. 16mo. This is a charming life of

with them " in the beginning of the pleading for emancipation of the enslaved. He was equally true in every sphere of life to calls for help to the needy and counsel to the erring. To have known this man was a joy in my youth, and is sunlight in declining days. To have suffered with and for him, though then trying, has brought abundant consolation whenever his life

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There is, I perceive, a slight breeze in New England. Not only are the waters beginning to ripple (with a considerable undertow), but the straws are wriggling in the theologic-politic waters. These straws are quite flexible at the present time, but will stiffen more and more; and weeks before the gavel of the General Conference is heard calling that body to order, these straws will point in a certain direction.

The Sunday School.

SECOND QUARTERLY REVIEW.

BY REV. W. O. HOLWAY, W. R. W.

Sunday, June 26.

I. Preliminary.

Four of the lessons of the past quarter were taken from the Book of Genesis, and eight from the Book of Exodus. The historical period covered by the lessons embraced, according to the usual chronology, 238 years—from the selling of Joseph into Egypt (a. c. 1720) to the giving of the law on Sinai b. c. (1601).

II. Lesson Analysis.

1. In Lesson I (Gen. 37: 23) Joseph's brothers, instigated by envy, plot his death as they see him approaching them at Dothan. Reuben, who probably planned a private rescue, persuaded them to throw him into a deep, dry pit and abandon him to starvation— which they do, first stripping him of his hated tunic. A passing caravan on its way to Egypt suggests to Judah, in Reuben's absence, the idea of selling Joseph as a slave. The brothers consent, and Joseph is carried to Egypt and becomes the slave of Potiphar. Jacob is hoped by receiving his son's coat spotted with the blood of a kid, and mourns the supposed death of his favorite.

2. "Joseph Exalted" was the topic of Lesson II (Gen. 41: 38-48). His confinement, his trustworthiness, his behavior in jail, Pharaoh's dreams which none of the wise men could recall, the chief butler's recollection of the Hebrew lad whose skill in such matters he had forgotten over-long, Joseph summoned in haste to court, his disclosure of the meaning of the dreams, his immediate appointment to an office next to Pharaoh, his investiture with the robes and chain of office, his change of name and marriage to the daughter of the priest of On, and the seven years of plenty—constitute an outline of the story.

3. In Lesson III (Gen. 45: 1-15) Joseph's brethren stand before the unknown Joseph while Judah with pathetic earnestness pleads for Benjamin, charged with the theft of the viceroy's cup, and offers himself to slavery in his stead. Joseph listens, as long as he can endure it, to the disclosure of the sister's paternal feelings involved, and then, dismissing his suite, drops his disguise, and makes himself known to his brethren, with an emotion which they themselves could not contain. He is finally persuaded to "come near," Joseph assuring them that God had not sent him to Egypt to "preserve life."

4. Lesson IV (Gen. 47: 1-13) contained the account of the arrival of Jacob with his family and substance in Egypt, and the presentation of five of the brethren to Pharaoh. They ask for a temporary home and pasture for their flocks in Goshen. The king grants their request, and directs Joseph to appoint men of activity among them as royal shepherds. The venerable Jacob is next presented, and invokes a blessing upon Pharaoh. The king inquires the age of the patriarch, and, learning that the aged man before him regards his life as "a pilgrimage," the "days of the years" of which have been "few and evil," not equalling those of his fathers in the "days of the years" of which have been "many and good." Jacob and there "nourished" by Joseph.

5. "Israel in Egypt" (Exod. 1: 6-14) was the subject of Lesson V. The rapid increase of the Israelites from "seventy souls" to a vast nation; the rise of a king that "knew not Joseph"; his fear that the Israelites might outnumber his people, or in case of war join his armies; his appreciation of their value for labor could be checked and their labor brought under control; his appointment of taskmasters; the building of Pithom and Raamses; the unchecked increase of the Israelites, and the consequent doubling of their burdens—these were the principal points of the lesson.

6. Lesson VI (Exod. 2: 1-10) gave the story of Moses; his birth of Levite parentage, Amram and Jochebed; the mother's attempt to save him from Pharaoh's edict of infanticide; the device of the rush cradle on the banks of the Nile; Miriam and the mother watching; Pharaoh's daughter plucking down to the river bank; the discovery of the ark and the weeping babe; the princess' perception of the child's name and danger; her determination to adopt the babe; Miriam's suggestion; the mother of Moses called and appointed nurse; the growth of the child; and his becoming the son of Pharaoh's daughter.

7. In Lesson VII (Exod. 3: 1-12) the story of the "Call of Moses." After eighty years of rigorous bondage, "God remembered His covenant" with His people in Egypt. Moses, feeding his flock at the foot of Horeb, sees a gleam of fire in an acacia tree, burning but not consuming it. Going thither, a voice creates him, and bids him put off his sandals, for the ground was "holy." The speaker declares Himself "the God of thy father," come down to deliver His people, and appoints Moses his messenger to Pharaoh and the leader of the Israelites. Moses hesitates and tries to beg off, but is promised success in his leadership, and is entrusted with the credential of the Divine name—"I am that I am."

8. "The Passover" was the subject of Lesson VIII (Exod. 12: 1-14). The "plagues" of Egypt had failed to humble Pharaoh sufficiently to let the people go. A final judgment now impended.

9. "The Passover" was the subject of Lesson IX (Exod. 12: 1-14). The "plagues" of Egypt had failed to humble Pharaoh sufficiently to let the people go. A final judgment now impended.

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11. "The Passover" was the subject of Lesson XI (Exod. 12: 1-14). The "plagues" of Egypt had failed to humble Pharaoh sufficiently to let the people go. A final judgment now impended.

12. "The Passover" was the subject of Lesson XII (Exod. 12: 1-14). The "plagues" of Egypt had failed to humble Pharaoh sufficiently to let the people go. A final judgment now impended.

So mighty would be the deliverance, that the Israelites would henceforth "date" from this month—the first of the sacred year. A chosen lamb killed on the evening of the fourteenth day, its blood sprinkled on the lintels and door-posts, roasted whole and eaten with "unleavened bread and bitter herbs," eaten "with haste," with girded loins—such, in brief, were the directions for a festival which was to be kept annually until merged into the sacrament of the Supper. For the sprinkled blood was the sign for the destroying angel to pass over that house in his deadly mission.

9. In Lesson IX (Exod. 14: 10-31) the "Red Sea" was the topic. The principal points were: The Israelites at Pihahiroth, hemmed in by Pharaoh; the east wind, and the receding waters; the pillar of cloud passes to the rear; the Israelites, led on by Moses and Aaron, pass through the Sea on dry land; the Egyptians press on after them; God "looks" on the latter from out of the pillar, and discomfits them; their vain attempt to fly; Moses' rod is uplifted, and the waters return; the Israelites safe on shore see the corpses of their foe; they "fear the Lord and believe the Lord."

10. "The Manna" was the subject of Lesson X (Exod. 16: 4-12). The stock of food exhausted and the dismay of the people; their bitter regret that they had not died in Egypt by the side of "the flesh-pots and in the midst of abundance of bread;" God's promise to rain from heaven a daily supply of bread, a double portion to be gathered on Saturday; Moses tells the people that God had heard their murmurings and would give them that evening miraculous proof (in a supply of quails) that He had led them forth, and also in the morning, in abundance of bread.

11. In Lesson XI (Exod. 20: 1-11) we had a part of the study of the "Commandments." The Israelites had reached Sinai; the pillar of cloud had settled over its summit, and Moses had been twice summoned to it. For three days the people had "sanctified" themselves. Then, amid the quaking of the mountain, and the gleam of lightning, and the sound of a trumpet, God spoke. The First Commandment enforces His sole and supreme Godhead; the Second defines the nature of His worship, rebuking idolatry; the Third hallows His name; and the Fourth, His day.

12. Lesson XII (Exod. 20: 12-17) completed the "Commandments." From duties to God we passed to duties to man. The Fifth enjoins filial honor to both father and mother, promising length of days to the obedient. The Sixth guards the sacredness of human life. The Seventh forbids adultery. The right of property and the wrong of robbery are set forth in the Eighth Commandment. The Ninth condemns all falsehood between man and man, and the Tenth touches the very springs of action in forbidding us to "covet."

III. Questions.

1. What period of time was covered by the lessons?
2. How was Joseph treated by his brothers?
3. How was Jacob imposed upon by them?
4. Tell the story of Joseph's exaltation.
5. What were his honors and duties, and whom did he marry?
6. What brought Joseph's brethren to Egypt?
7. What hindered their return?
8. Under what circumstances did Joseph reveal himself?
9. How did his brothers feel?
10. What resulted from the presentation of Joseph's five brothers to Pharaoh?
11. Describe the interview between Jacob and Pharaoh.
12. What fears were excited by the marvelous increase of the Israelites?
13. How did the Pharaoh of Moses' time try to check it, and with what result?
14. Who were the parents of Moses?
15. Why did his mother try to hide his birth, and what did she finally contrive?
16. Who discovered the babe, and who became his nurse?
17. What providential leadings do you trace in the story of Moses up to the age of 40?
18. Why did Moses go to Midian, and what were his fortunes there?
19. How long did he stay, and what called him back to Egypt?
20. Describe the proceedings of the first Passover.
21. What is the meaning and significance of the word?
22. In what sense is Christ our Passover?
23. In what danger did the Israelites find themselves at Pihahiroth?
24. How were they delivered?
25. What became of their foes?
26. Why did they murmur in the wilderness?
27. How did God interpose for them?
28. Describe the scene at Sinai at the giving of the law.
29. Recite the first four commandments, and give their meaning.
30. What was "the first commandment with promise?"
31. Recite the Sixth, Seventh, Eighth, Ninth, and Tenth Commandments, and explain their meaning.
32. What is the Eleventh Commandment?

RELIGIOUS SUMMARY.

GENERAL METHODIST.

Rev. Dr. James M. King, of New York, is to deliver the Phi Beta Kappa oration at Dickinson College, and the commencement address at Wyoming Seminary and at East Greenwich Seminary.

It is stated that Mr. W. H. Smith, the present leader of the House of Commons, is of Wesleyan parentage. His father was the largest contributor to the Centenary Fund of 1839 in the Great Queen Street circuit.

The Victoria University, Coburg, Ontario, has conferred the degree of D. D. upon Rev. Bidwell Lane, pastor of the Central M. E. Church, New York City.

A circular has been sent to 1,000 representative members of the Wesleyan Church asking their opinion of the Government's Irish Coercion Bill. Sixty-nine per cent. of those who received the circular condemn the measure. Of the minority a large number condemn the proposed law, but refuse to sign petitions against it on the ground that they do not approve, as members of the church, of meddling with politics.

The Methodist Herald, Minneapolis, asks: "Why should not the General Conference of 1892 hold its session in the Northwest, in either St. Paul or Minneapolis? The Presbyterians have honored us with their General Assembly; the Baptists will hold their great convention in this city in a few days. Why should we not have the great congress of the Methodist Church among us?"

Fifty-three Methodist ministers were present at the non-partisan prohibition convention recently held in Detroit, Mich.

The Methodist Book Concern of New York, having outgrown its present quarters, it is proposed to sell the Mulberry Street and Broadway property, and erect buildings better adapted to the work of publishing.

Rev. W. C. Davidson, M. A., a member of the Northwest Indiana Conference, has been transferred to the Japan Conference. He and Mrs. Davidson will sail from San Francisco about Sept. 16. He has already spent seven years in Japan, and so returns to a familiar field.

Dr. Theo. L. Flood, of Meadville, Penn., editor of the Chautauquan, has returned by the "Umbria" from a satisfactory trip to England, where he has been introducing the work of the Chautauquan Circle.

Rev. Dr. J. W. Mendenhall has given to Dr. J. M. Thurman, his sister, Miss I. Thurman, the names of five ladies and two gentlemen, as suitable persons for missionary service in India, who are anxious to enter upon duty.

The late James Wood, of New York, bequeathed \$3,000 to the trustees of the New York East Conference "to be used for the relief of worn-out preachers of that body and of the widows and children of deceased preachers;" \$1,000 to the New York City Church Extension and Missionary Society; \$1,000 to the Old Ladies' Home in New York City; and \$2,000 to his friend and pastor, Rev. Thomas H. Burch.

The number of Methodists in New York city is published as 16,000, which is one in 100 of the population. The property held by them is estimated at \$4,944,000.

A correspondent of the American Israelite says that the trustees of the M. E. Church, South, Greenville, Miss., tendered the Jews of that city the use of the Methodist church for a place of worship, and the synagogue is being renovated. The tender was accepted.

Rev. Dr. J. Alabaster, pastor of Trinity M. E. Church, Chicago, sailed for Europe, May 28. The funds for the trip, which is for needed rest, were supplied by lay members of his church. Rev. Dr. R. M. Hatfield will supply his pulpit during his absence.

The Christian Advocate says: "Bishop W. L. Harris sailed for Europe on Wednesday (June 1) of this week. For fifty years he has been a tireless worker in the service of the church. His capacity for work and the value of what he has done will distinguish him in the history of Methodism. For some time his health has been impaired—and no wonder, for he has taken the first vacation of his half-century. His other travels have been burdened with a sense of responsibility. Now he goes for rest, and takes a sea voyage for his sanitary effects, putting the ocean between himself and his work, that mind and body may, in a certain sense, lie fallow for a little season. The good wishes of the church follow him, and will be transformed into a warm welcome when he lands from the return voyage."

MISCELLANEOUS.

George W. Reed was ordained at the Olivet Church, Springfield, Mass., May 18, for missionary work among the Dakota Indians.

John Wansmaker, the great Philadelphia Sunday-school worker, recently said: "Thinking, trying, toiling, trusting in God—that is all of my biography."

The Swedish Lutheran Sunday-school in Salt Lake City has three hundred children in attendance.

The American Seamen's Friend Society has agents at thirty-six different ports in three continents, and has made 643,352 volumes accessible to the seamen the past year.

The Societies of Christian Endeavor held their sixth annual convention in the Methodist Church, Saratoga Springs, July 5, 6 and 7. Drs. Wayland Hoyt, Lyman Abbott, E. P. Goodwin, Josiah Strong, and others equally well known, are expected.

"Poke a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday-school class, given by the superintendent of a colored school at a recent county meeting of superintendents in Connecticut.

A bronze tablet in memory of Rev. George Junkin, D. D., LL.D., the first president of Lafayette College, was unveiled on May 21 in the college chapel in Easton. It was presented by Prof. Charles Elliott, of the class of 1840.

Elder Philip S. Fales, of the old Campbellite Church in Nashville, Tenn., has preached there since its dedication, sixty-six years ago, and his age is eighty-nine.

Rev. Dr. John S. Lindsey, who has been elected Bishop of the Protestant Episcopal Diocese of Easton, was formerly chaplain of the House of Representatives at Washington. He has for some years been rector of St. John's Church, Georgetown.

Rev. C. H. Parkhurst, D. D., Madison Square Church, writes to an exchange: "I sail for Europe June 11, by the Red Star steamer 'Westernland,' and shall be back the last of September. My immediate destination is Antwerp. Beyond that I have no plan to speak of. My church will not be closed this summer, except during three weeks of August for purposes of cleaning. Rev. Dr. Nelson, editor of our new church magazine, The Church at Home and Abroad, will supply my pulpit and be ready to render any pastoral service that may be required."

The Salvation Army has undertaken a general invasion of the Southern States. Large tents, holding upwards of five hundred persons, are to be established at different points instead of permanent buildings.

An exchange says: "There are in this country 132,000 churches, 92,000 ministers, and 19,000,000 church-members in a population of less than 60,000,000. United, this force can save the nation from all its perils."

The annual meeting of the International Missionary Union will be held at Thousand Island Park, St. Lawrence River, August 10-17. All returned missionaries are eligible to membership, and will be entertained during the meeting free of cost. Sessions are open to the public.

The hoarded wealth of professing Christians in the United States is said to amount to \$80,000,000.

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The Chautauquan Assembly has acquired more ground in which to expand. Secretary W. A. Duncan bought recently a beautiful grove heavily timbered, and located on the shore of the lake directly south of the present assembly grounds, for \$10,000. It contains thirty-five acres and has a magnificent glen and a stream of running water in it.

The Congregationalist suggests the following as an appropriate name for some churches: "The Society for the Promotion of Pious, Progressive, and Patriotic Theatrical Entertainments, Successors to the Anti-Old Dismissals Association of Christian Churches and Gospel Work."

Among the Pope's Easter gifts was an egg sent to the Bishop of the most ivory-lined with gilded satin and enclose a ruby and several diamonds. The gems were worth \$10,000.

Thirty thousand copies of Professor Delitzsch's Hebrew translation of the New Testament have been scattered among the Jewish people of Siberia, and they are said to be read with great avidity.

The Missionary Band of young Englishmen who recently went out from the English universities to labor in China are meeting with very encouraging results. Mr. Stanley Smith writes from Hongkong, that he has had the joy of baptizing fifty-six converts. Mr. C. T. Studd, from the far interior, writes: "Please don't take thought of my being alone. I can never be alone, thank the Lord." Mr. Pollard-Turner, from the same province, sends home a earnest call for help to the students at Cambridge.—Boston Journal.

News has just been received at Munson, Iowa, that Rev. Dr. Reid, who left that place last winter to become a missionary in Central Africa, has been killed and eaten by a tribe of cannibals.

A negro youth from the Congo region was christened at Brussels, Belgium, by Bishop Vanden Burgle, May 11, the queen standing as god-mother.

In the beginning of this century there were only 150 Protestant pastors in France; now there are 800.

Archbishop Dionysius, of Adrianople, was elected Patriarch of Constantinople, Feb. 4. By that he has become the head of the Greek Church. Russia tried every means to prevent his election, as he is no friend of the Muscovites. But the electors asserted their rights, and showed by their action that they, the Bulgarians, are tired of the Russian dictatorship.

There was a remarkable occurrence at the recent dedication of a church of the American Board at Yenli in the Western Turkey mission. The Turkish governor of the district, with members of his council, the judge and several military officers, in all some twenty Turks, a part of them coming a distance of many miles in order to be present, walked in and took their seats on one side of the pulpit; and after the reading of the Scriptures and the prayer of dedication, the Governor arose and read a brief address in Turkish, congratulating and commending the Protestant community, and wishing them prosperity as faithful subjects of His Majesty the Sultan. A suitable reply having been made, the party of Europeans, consisting of the missionaries, and afterward joined by the missionaries and native pastors, and enjoyed an hour of pleasant intercourse.—Boston Journal.

EDUCATIONAL ITEMS.

The Presbyterian college at Dodge City, Kan., receives a handsome gift of \$50,000 from Hon. A. T. Soble, a millionaire resident of Rochester, N. Y.

The recently published catalogue of Howard University, Washington, D. C., shows an attendance of nearly 500 students, divided among the several departments as follows: Theological, 38; medical, 105; law, 23; college, 27; preparatory, 44; normal, 16; industrial (additional to academic), 32; total, 485.

Mrs. Osterhout, widow of the late Isaac Osterhout, died recently in Wilkes-Barre, Pa. Her husband, who died April 12, 1882, by his will bequeathed about \$200,000 for the establishment of a free library in that city, but provided that the fund should accumulate for five years before being expended. Now by the death of the widow the fund is increased to nearly \$400,000.

A year ago Mr. Charles Macley, of San Fernando, gave the University of Southern California \$150,000 to endow the Macley Theological College at San Fernando, offering the trustees their choice of taking the gift in money or land at San Fernando. They chose the latter, and took 1,000 acres. They have already made out a plan for an institution named after the great soldier who was his trusted friend.

The Grant Memorial University of Tennessee has conferred upon Mr. George W. Childs the degree of Doctor of Laws. This tribute is a new acknowledgment of his worth, appropriately made by an institution named after the great soldier who was his trusted friend.

Dr. McCosh has finally succeeded in developing the woman's annex at Princeton into a separate institution with a complete college faculty, and it is said, an ample endowment. It will be named by an institution named after the great soldier who was his trusted friend.

During the past year Dr. A. G. Haygood, general agent, distributed \$40,000 of the income from the Slater fund, forty-two schools receiving aid.

A fully equipped party of astronomers has been organized to proceed to Japan, and there observe the total eclipse of the sun Aug. 18 next. The expedition will be under the auspices of the National Academy of Sciences, which they also furnish the required funds.

It will be under the charge of Prof. David P. Todd, director of the observatory at Amherst. The instruments to be used will be chiefly photographic, and will be furnished partly by the government, partly by the Lick Observatory, and partly by England. The party will number twelve to fifteen, two of them being photographers from San Francisco, and there will be three photographers from Japan. The station will be at Nikko, ninety miles from Tokyo.

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Zion's Herald.

WEDNESDAY, JUNE 15, 1887.

THE GRADUATES.

Several thousands of young men and women pass through our higher institutions of learning and out into society during the present month. For four years, in addition to a longer preliminary preparatory course, they have been engaged with their textbooks and enjoying the instructive lectures and training of accomplished teachers. Of course they have only just begun their education. Happy are they, if their minds have really been awakened to a love for liberal learning, and their powers adequately developed to pursue the work upon which they have so auspiciously entered. If any one, having the opportunity, or vigor enough to make it for himself, proposes a professional life—the ministry, medicine, or the law—we advise him, by all means, to avail himself of all the tuition offered by special schools. Do not permit any unwisdom friend to hurry you out into active life with a limited preparation, or without a technical training. Many a man has bitterly regretted, in after life, that he omitted the pursuit of studies that would have been of invaluable service to him, and to which the pressure of active duties prevent his recurrence, after his course in life has been established. Many of our young ministers, over-persuaded by injudicious advisers when they leave college, enter at once upon the pastoral office. But, in after years, they sadly regret the failure to secure the rich instructions, the mental discipline, and the Scripture exegesis, of the School of Theology. Some return, after they have somewhat lost the early ease of acquisition, with even the burden of a family upon their hands, to secure what has come to seem to them to be an indispensable preparation for an effective ministry at this day.

But our object in this writing is not specially to press this duty. We have been deeply moved, as we have attended several academic anniversaries, by a consideration of the enhanced responsibility of these educated young people. No one who listened to Bishop Foster in his very impressive Baccalaureate discourse could fail to have received a profounder conviction of the peculiar claims which God and man have upon these well-equipped, intellectually, young people. How vividly he showed the small number, comparatively, that enjoy these privileges, out of all the populations of the land and of the world—not sixty thousand out of sixty millions in our own highly favored country; not five millions out of the fifteen hundred millions now forming the estimated population of the earth.

This small number out of so many has been permitted to have more than a decade of careful training in institutions founded by the generous gifts of noble men and women, under the tuition of the most accomplished instructors; not being required to pay but a small proportion of what would be the simple interest upon the cost of these institutions and their endowments. Upon these highly-favored few the providence of God, and the good favor of those upon whose hearts He has moved, have bestowed these superior privileges. No ingenuous young mind, giving the thought a moment's serious consideration, can fail of being impressed with the corresponding responsibility growing out of these privileges. Both God and man have a good claim upon them. They have not been educated for themselves alone, but for the benefit of the millions deprived of these rare opportunities. **W. D. F.**

It is expected, of course, that those choosing the ministerial relation, by a divine persuasion, or offering themselves to missionary work at home or abroad, will devote all their powers and all their acquisitions to the good of their fellow-men. But how about the tens of thousands of others, participating in the same providential gifts? Marked indications, in many instances, point the young graduate to the law, to the healing art, or to some form of business. May he innocently forget his liberal training? Does not the enjoyment of it bring a serious obligation? How powerfully the Bishop pointed to the great and serious work before all his educated young hearers! The vast movement of human progress, the fighting and overcoming of terrible evils, the faithful guarding of the divine deposit of truth in a worldly, unbelieving, and immoral age, the building up of Christ's kingdom over men throughout the world, the elevation of the masses and the salvation of childhood from moral ruin—these are the great tasks to which educated young people of business or professions, with their own home cares and personal culture, are to address themselves. The work will not come to them unasked. A natural inertia will hold them back. Money-making and pleasure-taking will beguile their time. But with heroic courage and Christian self-denial, having measured their own powers and adaptations, out of all these hindering influences they are to rise up and to strike somehow and somewhere for God and humanity. The needy, clamorous, famishing world, educated young men and women, is waiting for you! God has prepared you in His schools to meet this appalling cry. In Christ's name, gird yourselves for the work, and turning your eyes to heaven, say, "Here am I; send me!"

A PEACE THAT IS NO PEACE.

The peace so pompously announced between the German Empire and the Vatican, is quite likely to turn out a peace that is no peace. And the great legislative body of Germany that was called on to ratify it, did it in a manner so qualified and conditional, that the measure may well be considered but a stadium in the journey.

The papal party in the Parliament certainly regards the matter thus when its principal organ declares that the Pope does not consider the resolutions of that body the end of the Kulturkampf, but only a stage in the journey, and that, therefore, the Episcopacy and the Center Party are at full liberty to operate for further concessions. The plan of Romish diplomacy is to get what it can, and work quickly for more. It is ready everywhere to adapt itself to circumstances as it finds them in the field that it occupies, and as far as possible will support the measures that are most popular, with but one main object in its eye, namely, the restoration of the temporal power. The activity of the Holy See is not, therefore, harmonious and equal in all places or at all times. It declares one thing in Canada and another in the United States. It allies itself with princes where these are mighty, as in Germany and Austria, and ogles with the masses where they hold the power, as in Belgium and France.

The tone of the clerical press of Germany is that of anger at this *modus operandi* of the Pope, and they make no effort to conceal their dissatisfaction at the so-called settlement of the Kulturkampf; and this is the more marked because these leaders are understood to be the most loyal "sons of the church." They do not hesitate to stigmatize those Catholics who favor the views of the Pontiff as traitors and cowards in the conflict, or at least as good-humored courtiers at the papal throne. They say openly that the latest papal announcement is one that will be greeted with quite mixed feelings by the Catholic people of Germany.

Another journal goes so far as to declare that the party of the Center needs a new epitaph for its monument, namely, "By its enemies never conquered, by its friends never deserted, but by the Pope for whose rights it has fought and suffered for seventeen years, repudiated." Therefore all parties seem ready to declare that the papal decision is not an end of the struggle for the ecclesiastical and civil rights of the Catholics of Prussia, but only a stage in the journey. All these expressions mean clearly, not peace, but war.

Now if the loyal sons of the church speak thus of the infallible Pope, it is no wonder that the Protestants of Germany also enjoy the sight of this dissipation which weakens the foundation of a great faith that was hitherto thought to be invulnerable; and if this happens in the withe, what may we not expect in the dry wood? It is clear that the occupation of the German Ultramontanes is gone as a political party, and it is this fact that annoys them. They have many times in the course of the conflict been even more Ultramontane than the Pope himself, and now condemn him that he relies less on them than in his own diplomatic good sense, which tells him always to make the best of the situation.

But the Pope has a longer life than parties; he, while he lives, can never cease to be the Pope, and he cares but little about the petty aims of party leaders, though they be of his fold, or with the French Just after German lands. It is his duty and his interest to conciliate all civil parties towards the

church, and he will clearly do so as far as he considers it wise and well.

The new situation of the German government is clearly a truce in the battle, and its platform is that the Romish Curia in this question is not a foreign power, but that the Pope is the guardian of the Catholics of Germany, and therefore an authority to be treated with concerning their spiritual affairs. But this is a situation which will satisfy nobody, and a peace that has the peculiar quality of a peace resolutions between the Church and the State, namely, that they will be so long regarded as they shall be of advantage to all parties. The Pope does not in reality abate any of his claims, while the German nation and its Chancellor sacrifice much in the interest of national unity in the face of a wily and implacable foe beyond the Rhine.

EDITORIAL COMMENT.

A very pleasant anniversary was held last week in the neighboring city of Waltham, of which the pastor will, in a succeeding issue of the paper, give a full account. It was the semi-centennial commemoration of the establishment of the M. E. Church in the city. Long before, however, the organization of the local church in the town, with only a handful of members, it had formed a part of the famous Needham circuit, one of the oldest in New England. In the village giving to it its name Jesse Lee had preached as early as 1791. Mary, the daughter of Abraham Bemis—a substantial farmer living on the line of Waltham and Weston—one of the earliest members of the Methodist class on the circuit, became, within a few years later, the wife of Rev. George Pickering, and the family homestead, from which he never permanently removed his wife, was one of the stated preaching places on Needham circuit. Here Lee and A-bury Whitcomb and Roberts, tarried from time to time with great comfort, and preached the Gospel in its generous rooms to neighbors and members gathered from a wide district. A revival in 1837 finding a number of its subjects in Waltham, a hall was hired, and Rev. H. C. Dunham, still living, then a student in Newton Marshall S. Rice's academy, became the first pastor. He was succeeded by Father Pickering. The United Methodist church of worship on the village common having been vacated for a new edifice, was purchased by the young society. In 1842, as his first charge after being received into the New England Conference, the present editor of Zion's Herald was stationed in Waltham. It was the beginning of his ministerial life, and the recollections of that year are still very vivid in his memory. Young men are, usually, kindly received by our churches. This was specially true in those early years, and the pastor could have been treated with more forbearance or received more consideration than the "preacher in charge" at Waltham that year. It was in some respects a memorable era. In 1843 the "Second Advent" disciples of that day were confident that our Lord was to make His appearance and to bring in the closing scenes of the dispensation. "Father Miller," as he was called, was preaching this evangel to crowds in the neighboring city of Boston, and a herald of the same faith was preaching in Waltham. In the fall of 1842 appeared that sublime and magnificent spectacle—the remarkable comet which fairly spanned with its blazing head and luminous train the whole heavens, from one side to the other, and filled the nights with its splendors for quite a period. It was thought to be a prophetic omen, and hundreds were brought to believe that all of things was at hand. Many serious and many amazing incidents occurred in connection with this rapidly growing conviction. The very day of the august advent was announced, and a family near to us declined receiving the usual morning's milk from the farmer bringing it around. The year, however, passed by. The calculations were once more revised and thrown forward, until, after a number of years, the definite period was dropped from the advent gospel, and only the early coming of the Master remained.

Scarcely any of the older members of the church in Waltham remain to enjoy the present interesting jubilee. The Sunday-school scholars and a few of the younger communicants recover their early experiences and contrast them with the present prosperity of the church. The little class of forty is now a vigorous church of over four hundred, with a finely situated and attractive house of worship. We will not speak of the prayer-meetings, love-feasts, anniversary exercises, and historical addresses, and sermons forming a rich series of appropriate religious service held during the anniversary week, as our correspondence will refer to them in detail. The most interesting fact that was developed was the declaration of the pastor of the purchase, in the most rapidly growing portion of the city, of an eligible lot of land, and the taking of the preliminary steps to form a second church—a work that might well have been entered upon some years earlier, but is singularly appropriate as a monumental recognition of the present happy era, and of the good providences of God during the last fifty years. Much credit is due the pastor, Rev. J. M. Avann, for the organization and successful carrying out of the anniversary services.

"After Chattanooga—What?" was the subject discussed by the Cincinnati Methodist Preachers' Meeting, May 30. Dr. J. C. Hartzell opened the discussion with a paper in which, according to the *Cincinnati Daily Post*, he maintained that the spirit of caste, which socially, educationally and religiously ostracized the negro in the Southern States, must be met by the constant and decisive protest of the M. E. Church in its Southern work. Slavery, the Doctor maintained, was but an incident, a mere matter of method in the subordination of the blacks to the white race. The real thing was the subordination. Before the war it was by slavery. Just after the war it was by modified peonage. Now it is by limited citizenship and ostracism. No matter what the method, the thing insisted upon is enforced subordination. Against both civilization and Christianity protest and manhood rebels. He regards the Chattanooga incident in which colored students were rejected from a Freedmen's Aid and white school and afterward the decision reversed by the F. A. Society, as the providential broaching of the most important issue now before not only the church, but also the nation.

As usual, Tremont Temple was filled to overflowing on Tuesday afternoon, June 7, with interested friends of the Perkins Institution for the Blind, the occasion being the annual Commencement exercises. The eighteenth boys and girls were seated on the platform, prettily dressed and with cheerful faces, yet appealing silently and irresistibly to the tender sympathies of the heart. Dr. Samuel Eliot presided, and read a letter of regret from Gov. Ames, who was unable to be present. Rev. M. J. Savage delivered the opening address, at the conclusion of which the school

band played the "Hallelujah" chorus. Class recitations in geometry and geography, piano solo, reading by the touch, a clarinet solo, gymnastics by both boys and girls and a fine military drill, choruses, kindergarten exercises, the valedictory by William B. Perry, and presentation of diplomas by Dr. Eliot to ten graduates, constituted a varied and entertaining programme. Preceding the exercises by the kindergarten department, Harvey N. Shepard, esq., made a short explanatory address on the subject. He spoke of the work recently commenced in this department of the Perkins Institution, and said that the school was now free from debt, but no provision has as yet been made for the future; and he hoped that the public, which had in the past so freely responded to the call for aid, would contribute enough to establish a permanent fund of \$100,000. The Perkins Institution, under the faithful oversight of the director, Mr. M. Angnos, is accomplishing a great and beneficent work in educating and training these less favored children and youth to be useful men and women.

Personal and Miscellaneous.

Bishop John F. Hurst, D. D., preached the Baccalaureate sermon at the anniversary of the Chamberlain Institute and Female College, Randolph, N. Y., June 12, and delivered the annual address on the succeeding day.

The Grant Memorial University Annual has a good portrait of the late lamented General Grant for its frontispiece. The institution had enrolled in all its departments 303 students (white) of both sexes. It has a very well-arranged organization, and a full college curriculum. Rev. Dr. John F. Spence is its president. Its seat is Athens, Tenn.

After several years of increasing weakness, the greatly-esteemed ex-Vice President Wheeler passed within the veil, last week. He was a man of high character, an able statesman, and a pronounced Christian disciple, being a communicant of the Congregational Church of Malone, N. Y. His wife died some time since, and he never recovered from the blow he suffered at her death. He was a man of eminently catholic spirit. When Dr. McCabe presented the Church Extension cause of our church in Malone, the Vice President was powerfully moved. He sent the Doctor a check for \$1,000, and begged him playfully to leave town, or he might bankrupt him if he remained longer and pressed his claims.

We record with pleasure and hearty congratulations a domestic incident, in a family widely known, which will call out many warm responses. Rev. Frederick Norman Upham, son of Prof. S. F. Upham, of Drew Theological Seminary, and a member of the New England Conference, is to be married on Wednesday, the 23d, at the home of the bride, in Malboro, N. J., to Miss Carrie, daughter of Mr. M. M. Otter. The editor is obliged to send his regrets at his absence, rather than to bear, as he would be happy to do, his best wishes in person, on so grateful an occasion.

Joseph Cook has just returned to his summer residence at Cliff Seat, Lake George, after a laborious and most successful lecture tour extending North and West as far as Yakutsk, Dakota, Madison, Wis., and Kansas City, Mo., and South to Nashville, Tenn., and Parkersburg, W. Va. Since closing his season in the Boston Monday Lectureship, Mr. Cook has been lecturing six nights of the week, and often also to free audiences on Sundays. He has had, as usual, great audiences in a very large number of college towns, including on this trip Ann Arbor, Madison, Chicago, Columbia, Mo., Lexington, Louisville, Ky., Nashville, Tenn., and Wooster and Oberlin, Ohio. In St. Louis City he studied with great care the case of the hero and martyr Haddock, and gave on a Sunday evening an outspoken lecture on "Christian Duty in Support of Law and Order." This same discourse was repeated at Nashville, Tenn. Mr. Cook met the students of Fisk University and discussed the condition of the freedmen and their duties toward both the North and South. Besides his usual topics, Mr. Cook's new lecture, "Law and Labor," has been called for frequently. He visited the Hermitage, the burial-place of Andrew Jackson, and was two days at the Mammoth Cave.

The catalogue of the Philander Smith College, Little Rock, Ark. (colored), shows a large list of students from a primary department up to a collegiate course. It is a mixed school, with Rev. Thomas Mason at its head. It seems to be in a very prosperous condition. It has the Adeline Smith Industrial Home connected with it, which is one of the most important features of its work in behalf of its girls.

The daily press of last Friday announced the death of J. W. Currier, esq., a prominent lawyer of New Hampshire, who died at his home in Alton, on Wednesday, June 8. He was the son of the venerable Rev. John Currier of the New Hampshire Conference—a superannuate, but still living in comfortable health. Bro. Currier will have the heartiest sympathy of his friends in his great bereavement. Mr. J. W. Currier graduated with honor from Wesleyan University in 1857, in a class with Bishop Mallison, Rev. John Peterson, Dr. A. D. Vall, Rev. E. W. Virgin and others. He concluded his professional studies in the Albany Law School, has been clerk of the State Senate of New Hampshire, had a large practice in the courts, and commanded universal respect and esteem. He was an exemplary member of the Congregational church.

The *New and Courier*, of Charleston, S. C., gives a half column of very appreciative and commendatory notice of Claflin University anniversaries, under the title of "The Negro at School." It expresses entire satisfaction with the work done at the institution, both literary and manual, and intimates a very promising future before it. With the generous support of the State in addition to the appropriations of the Slater Fund and our Freedmen's Aid Society, there is certainly good ground for such an expectation.

A card received from the Pacific coast announces the marriage of Mr. Othman Stevens and Miss Libbie L. Yarnum, at Los Angeles, Cal., May 26. The groom is the son of Rev. A. Stevens, formerly editor of Zion's Herald. We send out our heartiest congratulations to the young couple. Dr. Stevens is soon expected in California on his round-the-world tour. He will be heartily welcomed by his friends on the Atlantic coast when he reaches our side of the continent.

The death of Rev. Dr. Granville Moody, of the Cincinnati Conference, removes a conspicuous and interesting figure from our Methodist ranks. He is best known as Col. Moody, and was made a brevet brigadier general, having been an active and honored officer during the late war. He was known as the "fighting parson" on account of his bravery in battle, but he held a higher position in Christ's militant church upon the earth. He was a man of noble presence, of a resonant voice, an able and eloquent preacher, a sturdy defender of the truth as he received it,

and a successful laborer in the pastoral field. He has been a superannuate for some time, but his death was hastened by an accident, being thrown from his carriage. He had reached the age of 76.

Rev. H. Matthews and family, of Florence Street Church, Springfield, Mass., leave, June 22, on the "City of Rome," for a two months' vacation in England, visiting old friends and former fields of labor.

Rev. Theo. Gerrish writes from Biddeford, Me.:—

"Rev. Arnold Adams, a local elder in the Methodist Episcopal Church, and well known throughout the New Hampshire, New England, and New England Southern Conferences, where he was a successful laborer in the Master's vineyard for over fifty years, died in Biddeford, Maine, June 8. He suffered a shock of apoplexy on the 2d inst., and gradually sank until death relieved his sufferings. His life was an exemplification of our Christian doctrine, and his death was a scene of Christian triumph."

Dr. J. H. Vincent, chancellor of the Chautauque University, telegraphs from London that he has secured the services of Prof. Henry Drummond as a lecturer this season at the Chautauque and Framingham Assemblies. Prof. Drummond, though a comparatively young man, is well known in literature, but chiefly as the author of "Natural Law in the Spiritual World," which has had an almost unprecedented circulation in England and America. Prof. Drummond is an admired lecturer on science to cultivated audiences, an earnest helper and a most successful leader in the instruction of workmen. The dates of Prof. Drummond's lectures will be duly announced.

The *Marblehead Messenger* has a sensible article upon Sunday newspapers, in which it says that "Zion's Herald, the organ of the New England Methodists, has recently subjected itself to hostile criticism by advocating a law restricting the size of Sunday newspapers." We have never, to our knowledge, been guilty of such folly as this; if we had, we should not shrink from the consequences, but we should certainly be anticipated by six months. We have spoken of the intellectual, as well as moral, evil results of continuing the perusal of secular and miscellaneous literature seven days in the week, and of the impossibility of reading, or hearing, anything besides on Sunday if these immense sheets were perused. We never dreamed of seeking legislation to secure an abridgment of them. It is not the size only to which we object; we do not believe, however, in such legislation; but we seek the awakening of such moral convictions in the community as will destroy the sale of them entirely in all God-fearing Christian families.

The inarticulate clientage of our friend, George T. Angell, esq., cannot call a public meeting and thank him for his long-continued and indefatigable defense of their rights and protection against abuse, without a retainer or pecuniary reward for the same, but the friends of these faithful servants of man and unpaid singers in the groves should speak for them. Miss Frances E. Willard has done this with characteristic aptness and earnestness.

In a charming letter to Mr. Angell, published in the *June our Dumb Animals*, she says: "I look upon your mission as a sacred one, not second to any that are founded in the name of Christ."

From a letter of Rev. R. S. Macfar, D. D., to Rev. S. L. Baldwin, D. D., dated Tokio, Japan, May 10, 1887, we are permitted to print the following interesting extracts in regard to the work there:—

"Our work in Japan gives us much satisfaction. The truth is spreading rapidly among the Japanese, and in many places strong Christian churches are springing up. The energy displayed by the Japanese in conducting their business, and their interest in their Christian life. Just now we are holding a national Christian convention in Tokio. It is largely attended by Japanese delegates from all parts of Japan. The convention is controlled entirely by Japanese. They discuss many topics—prominent among which is the question of union, tending towards the establishment of a national church. The Presbyterians, as you know, have all united in church work; and now the Presbyterians and Congregationalists are striving to unite. The Episcopalian invite the other missions to confer with them concerning the formation of a new church, imposing no non-essential conditions of membership. The movement is not likely to succeed. "Methodism is trying to consolidate, but our progress is slow. We have united with our brethren from Canada in the work of theological instruction, with gratifying results. We are also arranging for united work of a national church. The Presbyterians are only one Methodist in Japan. There are five forms of Methodism in Japan. I trust we may be able to unite our forces in some way."

Among the graduates of Boston University School of Medicine this year was Rev. D. S. Coles, of Wakefield, Mass.

The General Missionary Committee will meet this year at the Mission Rooms in New York, on the 9th day of November, at 10 o'clock in the morning.

The *Thousand Island Park Journal* is early in the field, and is an exceedingly attractive sheet. A few minutes' study of the beautiful engravings upon the first page is enough to cause a visitor to resolve upon an immediate departure for this unsurpassed Christian resting place. And *Christianity* it surely is; for, despite all pressure to the contrary, President Kinney persists in maintaining a conservative position in regard to all questions of general conduct and Sabbath observance. All the present indications point to a season of even more than usual interest. Many cottages are already occupied, and the hotel is ready for its summer guests. Many interesting meetings will be held during the season. The New York Pharmaceutical Association will convene June 21, and on August 10 the International Missionary Union—Rev. J. T. Gracey, president—will open its annual session, and, judging from last year, will call together a remarkable body of men and women.

One of the new features will be of interest to all patrons of the hotel, which already enjoys an enviable reputation. A large farm has been established upon the Park, and the hotel will have its supply of dairy products direct from the creamery, which is equipped according to the most modern ideas in vogue in the famous dairy regions of New York. Any one may receive a copy of the *Journal*, and may obtain any other information, by addressing F. A. Kinney, secretary, T. L. Park, Jefferson County, N. Y.

President Alfred Noon writes from Little Rock, Ark., June 9:—"You will be pleased to know that the fifth Commencement exercises of Little Rock University passed off most pleasantly. Bishop Mallison preached a glorious annual sermon on May 29; examinations occurred June 2, 3, 4 and 5. The Baccalaureate sermon was given by the president, June 5; various literary exercises occurred June 6 and 7. At the Commencement on June 8, two young ladies received the diploma from the academic department, and one young man secured the degree of Bachelor of Science. All three members of our church, none of whom would probably have secured these educational facilities had not our school afforded them. The collegiate graduate, and also one of the class of 1886, may enter Boston University School of Theology in the fall. Three honorary degrees were conferred: A. M. upon Rev.

Hu Yong Mi, of our mission at Foochow, China, and D. D. upon Rev. Charles Wesley Gallagher, of the N. E. Southern Conference, and Rev. Thomas Lee of the Cincinnati Conference. So closes a pleasant and profitable year. The visits of Zion's Herald have been most acceptable in our reading-room."

Note from Pittsfield, Mass.

This beautiful town nestling among the Berkshire hills never looked lovelier than in the month of May of the present year. The Methodist church here was organized in December, 1791, by Rev. Robert Green, a native of Maryland, and in a little over four years will celebrate its centennial. This church is one of the largest and most flourishing in New England, having a membership of 782, besides nearly one hundred probationers. It has fifteen church classes, all being well attended, one of which has an attendance of 70. The Sunday-school numbers about five hundred members, and is a helpful auxiliary to the church. The church edifice is a large and elegant structure, having cost the society over \$100,000. There is still a debt upon the same of \$18,000, which is being paid at the rate of two thousand dollars each year. It is contemplated to build a new parsonage at no distant day, plans for which have been already drawn.

During the ninety-six years of its existence this church has been blessed with a long line of able and devoted pastors, some of them the most eminent divines of our Methodism, and among this number none have surpassed its present pastor, Rev. Dr. Charles D. Hills, so well known in eastern Massachusetts. Dr. Hills during his pastorate here has shown himself to be a wise administrator, an eloquent preacher, and a man of great faith and works, greatly beloved by his church as well as by the other denominations in this old town among the hills in the western part of our State.

The Conferences.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT.

Boston Preachers' Meeting.—Rev. T. Corwin Watkins presided. Rev. C. A. Littlefield led in devotions. "How can the pastors best promote thorough and spiritual Bible study in their congregations?" called forth earnest and interesting remarks from Drs. Steele, Baldwin, Thayer and others. Dr. Chadbourn offered resolutions concerning the Constitutional Prohibitory Amendment. They called out much discussion, but as amended were passed. They unqualifiedly place the meeting in favor of the submission. Miss Tobey, president of the W. C. T. U. of Massachusetts, addressed the meeting. Dr. Baldwin presented further resolutions, which were adopted. Adjourned to meet at Reading next week. See notices.

Boston Highlands.—Rev. E. R. Thorndike and his wife are called upon to mourn the death of the mother of Mrs. T.—Mrs. Lavinia M. Ladd—who occurred at their house, Monday morning. The remains were taken to Newport, Me., for interment.

Worcester, Webster Square.—This church have voted their pastor, Rev. L. W. Staples, a vacation of three months, to allow him to make a brief tour of Europe. He will go in the Tourist's party sailing July 2 by the Anchor Line, and will spend most of the time in Italy, Switzerland, Germany and England. During his absence the church will be permanently supplied by Rev. W. P. Arbuckle, of Boston. June 8, eight were received into the church in full and three on probation, and nine were baptized. An excellent revival spirit continues to prevail in all the meetings of the church.

Auburndale, Lasell.—Besides the thirty paintings from Berlin, Mr. Bragdon brought with him nearly forty oil paintings, water colors, original drawings by Delacroix and others, and artist proofs, besides many of Braun's exquisite carbon photographs and a large number of copies of the Spanish painters. If Lasell only had an art gallery for the proper hanging of these and its other art treasures, it would be seen to have no mean collection. It is, without doubt, better furnished in this respect than any other Methodist school in the United States, whether for young women or men. The art gallery must come before long. The school is already nearly full for the coming year. A Boston branch is talked of.

Milbury.—A young people's society, to be called the "Young People's Christian League," was organized a week ago. It starts with twenty-eight members. Rev. W. C. Townsend, the pastor, was chosen president, and Chas. E. Sisson, leader. On the Sunday following, the pastor preached to young people from 2 Timothy 2:15: "Study to show thyself approved," etc. A novel service called a "hymn meeting" was conducted by the pastor in the evening, at which sixteen standard hymns were sung, and before each one remarks were made by different persons giving incidents connected with the hymn and its author.

Trinity, Worcester.—Rev. W. T. Perrin preached an able sermon a week ago on the failures of license in that city.

NORTH BOSTON DISTRICT.

Berlin.—A new church is decided to be necessary, and the pastor is meeting with great encouragement in soliciting aid funds in the community and churches on the district.

Grace Church, Cambridge.—Prof. M. D. Buell, of Boston University, preached an excellent sermon last Sunday on "Education," and 323 were in attendance at the Sunday-school at 1:30 p. m. The pastor, Rev. N. B. Fisk, preached a sermon to the children at 3 p. m., from the subject, "The Lost Boy." The Sunday-school concert in the evening was a great success. Geo. E. Severance, the superintendent, in his report gave a brief history of the school. Frederick H. Rindge, of California, formerly of Cambridge, delivered an excellent address. The pastor, in his closing remarks, electrified the congregation by announcing a \$1,000 subscription towards the new church from Mr. Rindge who had just spoken.

The church was beautifully decorated.

LYNN DISTRICT.

Wilmington.—May 29, the church and Sunday-school held its sixth anniversary, combining with it the children's Day service. The church was elaborately trimmed with flowers. The services consisted of an appropriate sermon by the pastor, Rev. L. W. Adams, from the text, "Hitherto hath the Lord helped us." An excellent concert was given in the evening. June 5, service by a large delegation from the North Woburn Y. M. C. A. Two new prayers. The spiritual interests of the church were never better.

Everett.—The communion service, June 5, was one of the largest and most profitable in the history of the church. Ten were received by letter and one from probation. A very hearty welcome has been given the new pastor, Rev. F. T. Pomeroy. The quarterly conference expressed their appreciation by voting to increase the salary to \$1,200 and parsonage. The congregations are increasing. The Friends' Hand Society connected with the church, together with the members of the church and congregation, tendered Bro. Pomeroy a reception at the parsonage, Thursday evening, May 5. There were a large number present. A beautiful bouquet from the young people of the society was presented to the pastor and his wife by Geo. M. Buckley. This was responded to in eloquent and fitting remarks by the pastor.

Lynn, St. Paul's.—Four adults were baptized, eleven received on probation, six in full membership by letter, and four from probation, on the afternoon of June 5. A good degree of religious interest exists among the young people of this old and honored church. The newly-formed Oxford League now has fifty-two members.

Lynn, Maple St.—The new pastorate is very graciously supplementing the old. The class-meetings report a very high average of attendance, being 60 per cent. of membership per week. The first quarterly conference voted to increase the salary \$200.

Wesley Church.—Rev. T. W. Bishop, the popular pastor, is as popular outside of denominational lines as in the church. He recently preached a very able sermon at Barton Square Unitarian Church, and has received liberal contributions from members of that denomination toward the new church building. He has now \$3,200 pledged toward the \$5,000 proposed to raise at this time. Work will be begun on the new building at once. Salary increased \$100 for the new year.

Stoneham.—Bro. Dearborn is residing in greatly increased congregation, consequently upon a deep religious interest which is spreading through the community.

Hamilton Camp-ground has the series of Rev. Bro. Docking, who preaches and conducts other meetings every Sunday and during the week. He is on the ground. The mayor of Salem, Mr. Raymond, who has been seriously sick for several weeks, expects to sail up his abode at Hamilton for the season just as soon as he can resume there.

Gloucester.—The W. F. M. Society of the eastern division of Lynn District held a basket meeting at the elegant new church in Gloucester on Thursday last. It was well attended. Mrs. W. P. Odell presided with ability. Miss Lindsay conducted devotional exercises. Reports were then made from most of the churches on the district. The choir of the church gave several fine selections. Addresses were made by Mrs. Hampton, who has recently returned from Syria, Mrs. James May on the work in India, and Mrs. Kingsley on the work among the Baptists. Mrs. Higgins gave an address of welcome, which was responded to by Mrs. Odell.

SPRINGFIELD DISTRICT.

Colebrook.—The church at this place has made much-needed repairs. The platform has been lowered and extended so as to accommodate the choir, with space at the right of the preacher. A new pulpit has been provided, and the occupant, Bro. Crosby, needs no new theology. The work has been painted anew, the ceiling frescoed, new carpets put down, and the vestibule painted and papered. The church was reopened June 5, when Rev. G. M. Snell, of Greenfield, preached a very interesting sermon, and the people responded heartily to all demands made upon them.

CORRECTION.

In our N. E. Conference Minutes last out, there are two blanks opposite Hubbardston, my former charge, which ought not to exist. For Church Aid, paid in for Hubbardston charge \$11, and \$1 for Sustentation fund, which money is not reported.

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The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

The bird that hops between two twigs finds no resting-place on either. In like manner, the man who inclines to religion to-day and to the world on the morrow, enjoys neither. But seeing that his unsettled state of mind is proof of aversion to piety, his "indecision" is decision. He is not for, but against, Christ.

He who seeks amusement that leads men away from Christ, "buys temptation with his own money." Is it any marvel, says Samuel Rutherford, if he find escape from it difficult, or that "God is not at his elbow to deliver him from its snares?"

The moral cowardice which shrinks from the duties of self-denial in social and business spheres, and partly surrenders to the customs of fashionable society and to the covetous practices of ungodly business circles, receives its wages. It begets instability of character, and its possessor, if not wholly alienated from his faith, becomes

"Too weak to face the world, too weak to leave it."

There is, perhaps, no cry from human lips more piercing, more suggestive of deep but undeserved suffering, than

"A mother's wail
O'er her polluted child."

It would be well, therefore, both for himself and his mother, if the youth who is taking the first steps in the path of vice would look to the end of the gay career which now appears so fascinating, and behold, as in a glass, himself self-reliant and his mother broken-hearted because of his fall. These images may cause a shudder in his breast; but is it not better to be startled by images to-day than to be crushed by and beneath irreversible realities?

Professing Christians whose piety is not merely formal observance of religious rites, but consists in experiences of the heart, can recall the hours of their first awakening to a sense of sin, and say of it,—

"No shock
Given to my inmost nature had I known
Down to that very moment;

for in that moment the old life of selfishness was disturbed to its lowest depths. The discovery was then made that the life had been wrong down to its roots. That was, indeed, a shock both to the conscience and the affections, but it was followed by a previously unknown peace proceeding from Christ newly enthroned in the seat hitherto occupied by self, and then "old things passed away, and behold all things had become new." O blessed experience!

A SEA-SHORE SERMON.

The tide rolls up—the rippling, sunny tide;
The tossing waves throw diamonds to the sun;
They laugh about the gray old rocks, and fill
The air with breezy vigor as they run.
The tide rolls out; the clouds hang dark and chill;
And sadness creeps along the sea and shore;
The dripping rocks stand silent and alone,
Like solemn ghosts of days that are no more.

O life! How sweet thou art when tides flow in,
When skies are bright, and health is in the air,
When sunny waves cover the weary sands,
And radiant hope laughs gaily at despair!
Yet sure as life there comes the ebbing tide,
When joy and hope flow backward from the shore,
And dreary wastes, and dull and solemn ghosts,
Come in the place of the bright days of yore.

O weary heart, look upward to that shore
Where hope is lost in sight that's never dim;
There only is assurance, rest and peace,
For there forever does the tide flow in.
—Selected.

A VISIT TO THE PYRAMIDS.

BY REV. JOHN D. KNOX.

After we got out of Cairo, we struck a road running directly west, so as to reach the pyramids a little to the north. This road is said to have been made in honor of Princess Eugenie. It is about thirty feet wide, lined with acacia trees all the way to the desert, and in many places must be fully fifteen feet above the adjacent lands. The road is almost level the entire distance, and is sprinkled by men with untanned skins of animals which are filled with water in the ditch or canal on the left of the road. The work is slow, but there seems to be no end to the number of men in this narrow and fruitful valley, and wages are low. This is a beautiful road, and furnishes a splendid opportunity to see the land on each side. For a mile or two to the right not a village, nor scattering trees or clumps of trees, are to be seen from the city to the desert; but beyond the distance named, groves of date palm trees, with villages among them, relieve the eye. To the left here and there a village is to be seen, and everywhere in the valley there is a fresh and luxuriant growth of vegetation. To the left, or rather south-east, of the pyramids and Sphinx, is a mud village; and to the right, or north, on the edge of the desert, three hundred yards from the road, stands a white hotel with cheerful surroundings, saving the desert sands crowding on it from the west. The passage way to this hotel has a wall, white plastered on either side, and ornamented with perhaps twenty flags or banners of various colors and devices. To the east of this hotel is a garden embracing perhaps fifteen or twenty acres, fenced with wire—the only one of the kind I have seen in Egypt.

In ascending the bluff on which the

Great Pyramid stands, we used a circular road to the left, excavated and walled up, varying from five to eight feet, plastered and very white. Now we get a broadside view of the rugged edge of the Cheops Pyramid, or the "Great Pyramid," 460 feet high, formerly 470 (a pole on the top indicating its original height), and covering at its base thirteen acres. Until lately, at least, this is the loftiest human structure in the known world. On looking up, my "poor heart almost faltered within, for I am somewhat cowardly on high places; but my daughter, Martha P., said she would go up. After almost a fight with an army of Arabs, ready to help, and the sheik rattling his cane on the heads and backs of some of them, eleven of our party, and all but one, selected guides, some with two, and a few timorous ones with three. Away we went towards heaven, and some with more fear and trembling than some men to the gallows. When I thought the top must be near, the half-way resting-place was reached—a kind of a cave in the side—and taking out my field glass, the view of the valley east and Cairo and the desert beyond, feasted my soul and made me forget my fears.

Resting, we start again, and looking up, some pilgrims near the top seemed far away, but by and by daughter and I, with the rest, stood on the top, safe and sound. We would have been a thankful company if our Arabian guides had been away from us for an hour, but they beset us to buy some worthless coins at a high price. Finally a sum of money was collected, and a guide descended one pyramid and crossed over to another one and ascended to the top of that, nearly as high as the one he descended, all in the space of ten minutes. This was wonderful! He is the only one that attempts it. He asked me if I knew Mark Twain, and said he was the man that did the deed for Twain. The reader, if he has "Innocents Abroad," can read the amusing account.

These pyramids tell a tale of sorrow that God only fully comprehends. The largest one did contain—before the vandalism of the Greeks, Romans, and Saracens robbed it of the polished red granite casing to enrich their palaces and mosques, and a portion of the magnesian limestone of which the pyramid is mainly built—6,848,000 tons of solid masonry. It is said that 100,000 men, relieved every three months, were constantly employed for ten years in building the Great Pyramid itself, at a cost of \$1,700,000. But this money only represents the radishes, onions and garlic these more than 300,000 workmen got for their toil. The tyrant who built the tomb never rested his body in it, and the toilers and their children cursed his memory.

To describe the view from this great height would of itself fill a letter. We look west and see an ocean of undulating sand, boiling under a March sun, and far to the north and south, as well as the west, a trackless waste of sand—an emblem of barrenness and the enemy of the valley of the Nile. We turn eastward, and see the green valley about ten miles wide, which, when enriched with the overflow of the river, is as rich and productive as land can be. What a startling contrast! The river of life, with the green gardens of the Nile on either side. "We see the fertile fields, the stately palms, the majestic river with dahabeahs and steamers bound for Nubia, the city of Cairo with its citadel, mosques and minarets, and beyond it the Mokattam hills." Lowering the eye and glancing southward, we see the mysterious Sphinx, the neighboring pyramids of Chafra and Menkara, and the more distant pyramids of Abosir, Sakkarra and Dishor. Well might Napoleon, when fighting a battle with the Arabs at the base of these pyramids, fire his soldiers by pointing to this hoary monarch, saying: "Forty centuries look down upon you."

But as postal cards and letters are all written that ambitious ones wished to date on the top of the Great Pyramid, we get ready to descend. Looking down the west side, the sun shone in such a way as to make the distance to the sands below seem small, and I could stand on the edge with ease. I knew it was a delusion, but it helped to make my head steady. When fully half way down, the distance still seemed much greater than when I started. Down at last—thank the Lord! Now the guides clamor for "backsheesh." Bills settled, we lunch from baskets from the Grand New Hotel, Cairo.

Six of our party entered the Pyramid. One or two wished to back out after starting, but the rest of us urged them on. Indeed, it is difficult to pass through the opening. This opening is some twenty or thirty feet above the base, and above where an excavation has been made to find the foundation of the pyramid, which proves to be the native rock. In entering, we pass down some distance a narrow and low opening, but the stooping is not uncomfortable; then a level place where there is an accumulation of sand, dirt and dust, and once in stooping I had to put my hand on the place for walking. Finally we came to a chamber that seems to have been an end of this passage, except an opening downward, said to be one hundred feet, which we did not enter. Here we found stone had been blasted or broken out of the wall, and we could see the lower passage found, and for some eight or ten feet we had to ascend by difficult climbing, partly by putting the toes of our boots in small openings cut in the granite and our fingers in openings in the top. In our ascent we came to a chamber narrow and high, and to get above that, we had to step up on to a narrow walk on the side, and when above it we could step down to the lower walk. The floors of these passages are very smooth alabaster, and the places cut for the feet are irregular in shape and distances, and in coming

down I had to displace one foot to make room for the other, which made the descent difficult. In descending, if one should start and slide into the chamber referred to, it might be the "last of him," but with two barefooted Arabs holding him, and with ordinary care, one need not fear. One of our men in descending got so exhausted that he ceased to use his feet and taxed the seat of his pants by sliding down on the alabaster floor as boys on the ice. The penetration is a long, dark, close and dreary one. The perspiration fell from my face.

The King's Chamber, in the heart of the structure, is thirty feet long, seventeen broad, and nineteen high, and contains the only furniture in the building—an open and empty sarcophagus of polished granite, which was intended to be the resting-place of Cheops, but probably never contained his mummy. The room is dark and gloomy, and the momentary light (in addition to the short candles held by the guides) of small explosive candles gave a peculiar solemnity to the place. There we stood, six men in black clothes, and twelve Arabs bare-legged, with white night gowns, as we would call them. I said: "Bro. Jackson, sing the doxology," and he commenced: "Praise God from whom all blessings flow," and that choir of six Methodists made the old King's Chamber ring with the voice of praise, while our Arab guides looked astonished. For a time we were happy. We descended and ascended, and were ready to cry: "Truly, the light is sweet, and a very pleasant thing it is for the eyes to behold the sun."

We visited the Sphinx, the tombs, and other places, and saw the works of exploration and scientific companies where they have gone down fully one hundred feet; and amidst all these wonders of the misty past, we are led to cry out, "All is vanity and vexation of spirit." Earth must go to earth! Lord, lift our souls to be joined to Thine in an everlasting communion!

Cairo, Egypt.

TO A DEAD FRIEND.

BY ELEN E. LAXFORD.

Dear friend, whose face I faint would see,
All this long day I've thought of you,
And near me you have seemed to be,
Yet always out of view.

I've wandered through the silent rooms,
Have opened books wherein you read;
In one a rose with faint perfumes,
Said sadly, "He is dead."

I found the song you sang me last;
It lay upon the silent keys
From which, in that delightful past,
You drew such melodies.

"Love never can forget," you sang,
That last, last time you talked with me.
To-day the words like echoes rang
Through faithful memory.

I think that heaven is most to those
Who love most, ere they go away
From earthly life to the repose
Of God's eternal day.

If this belief of mine is true—
And who shall say that it is not?
Then what must heaven be unto you,
Who never have forgot?

ERMA; OR, THE PINE TREE HOME.

BY AUGUSTA MOORE.

[Continued.]

Within, the blessed little mother of a large family sat in an arm-chair, taking her afternoon nap. She had got all the children off to school, and her work done up. A five-minute nap made her ready for her sewing. She opened her eyes at a sudden scream.

"Laws! child, where did you come from?" she said, looking, in great amazement, at the queer object standing in the doorway.

"Don't let him bite me!" pleaded the frowzy mite.

"Why, no, child, Pinkie won't bite you. You needn't be afraid. But who on earth are you? and where did you come from?"

"I'm Erma, and I came from a long ways off, and I want to live here."

"Hear her! Want to live here. Why, I've nine children now."

"But I'll wait on 'em all," interrupted the mite. She had fallen in love with the little mother at first sight.

"But the house is crowding full already."

"I'll sleep in the barn."

"Mercy on us! What a young one! What will your folks think has become of you?"

"I never had no folks."

"You don't look as if you ever had, that's a fact." The mother-heart began to move strongly. "You poor, forlorn little creature! Come here, and have something to eat."

"Oh, I'm not hungry. I haven't no beggar, ma'am. See here. I've got plenty of victuals and some eggs."

"Do tell us! Where did you get them?"

"Somewhere," was the wary reply.

"I hope you haven't been stealing, child," said the little mother, trying to look stern. How could she, with those loving eyes and rosy cheeks, and with that pleasant mouth?

"Well, I just haven't stole one thing. I took 'em, I did, 'cause I'd earned 'em a hundred times over. And our Sunday-school lesson said that's the way God told the Hebrews to do when they were a-going out of Egypt. 'Twas Egypt where I've been living, ma'am."

The last words were spoken so earnestly, with such an appealing look into the mother's gentle face, that it drew tears to her eyes.

"You shall stay, you poor little wanderer, at least, for a while. We'll see how good a girl you can be. Do drop your bundle, and go to the sink. No, you are dusty all over, and I don't like the looks of your clothes. I'll put warm water in a tub in the shed, and give you soap and a towel, and a brush and comb, and do you give yourself a good scrubbing from head to foot while I'm hunting up some better clothes for you. You can have the shed door, though no one will be about for two hours yet. How old are you?" she asked, as the child prepared to obey orders.

"Ten years old, ma'am."

"She is about as large as Dick, and he is five," thought the mother, "but her face looks as if she had lived twenty years."

When Erma was washed and combed and dressed clean in little Flora's garments, nobody would have known the child.

"Let's see what's in your bundle," said the mother. Not much besides some clean rags, except what was done up neatly in a very small red handkerchief.

"Herbert gave me that," said the child. "I didn't mean him when I said I never wanted to see one of them. Sometimes he was good to me."

A small Testament and two white pocket handkerchiefs were in this package. On the fly-leaf of the Testament was written, in a good, clear, boyish hand, "Erma, from Herbert."

"Take care of these. Nothing else here is fit for anything but the rag bag," said the mother.

"I am glad you think so," very gravely replied the child.

When the children came trooping home from school, hungry as sharks—when were healthful school children otherwise?—great was their astonishment to find their mother ably assisted in piling the food on the large table in their roomy, pleasant kitchen.

"Where under the sun?" began Martha, too much surprised even to finish her question.

"Marm, where did you find her?" shouted two or three boys in concert.

"Ma, who is she?" whispered Lal, creeping close to her mother's side.

"There comes your father, children. Make haste to get ready for supper. The little girl's name is Erma. I'll tell you all about her, by and by."

"Hello! Nance, who have you here?" asked the husband, coming in with a few dogs at his heels.

"This little Erma, Asa. She is to sit at your end of the table. Get!" the last order was to the dogs.

"Do, Asa, put out those dogs before you sit down."

"St-boy! Shu! Out with you, all of you!" shouted Asa; and out scampered the dogs. The door was closed, and the whole hungry family gathered around the loaded table.

"Now, mother, account for yourself and for the new arrival," said the father, after he had bountifully helped each one. "You stay here all alone; but you manage to surprise this family more than all the rest of us put together."

So the mother told all she knew of the wee stranger. All eyes were bent searchingly upon her as the mother spoke, and Erma turned red and pale by turns, and tears burst from her very large and beautiful eyes; but she made brave efforts to control her feelings. She felt that her fate depended upon that assembled court and jury. These evident tokens of the conflict going on in that poor little heart went to the by no means hard heart of father Asa.

And Martha, and Emma, and William, and Edith (sometimes called Lal, or Lill, and sometimes Ede), and Flora, and George, and Dick, and Frank, and May, all felt more or less affected by the stranger's emotion.

"It must be bad not to have any home, nor any mother and father," thought some of them.

"She says she wants to live here," concluded the little mother, "and I've found her as handy as I can, and quite a help already. I'd like to keep her. What do you say, Asa?"

"Let's put it to vote," was the reply. "O good!" cried George.

"All who are in favor of keeping this little homeless girl, signify the same by raising a hand," said the father; and every hand at the table, except the two on Erma, went up. Even the father lifted both of his. At this, poor, happy Erma could control herself no longer. She burst into a passion of weeping that made her fall to the floor, and that terrified them all. Not even when the boys had enjoyed a thrashing had any of them ever cried so heart-breakingly as that. Poor, poor little one! desolate for so long, so long ill-treated, never loved, never mothered, never made to feel at home, and up to the last moment mortally afraid that she was to be turned adrift from this shelter, to which, instinctively, she clung more and more every minute since she had entered it, the sudden, complete reaction was more than even she—tough little knot as she appeared—was able to bear. All the wretched past surged up in memory, meeting the blessed present with the shock of stormy waves, and down went Erma almost in convulsions.

"Dear me! Why, child!" said Nancy, trying to lift her up.

"What! Is she so dreadful sorry that we want her?" asked Asa.

"Get something—the harshness!" cried the girls, running in all directions.

"Give her vinegar," shouted Dick.

"Soak her feet," suggested Will.

"Untie her apron," said George.

"Give her my sled," lisped Frank.

It was his greatest consolation, and a great triumph of grace in him to offer it.

All was vain to restore to perfect tranquility the object of the family anxiety. So the mother led the child

away to a still room and put her to bed. Then she sat beside her, bathing her burning brow with cool water, and talking sweetly to her as to one of her own, till she had the satisfaction of seeing this hitherto unfolded lamb peacefully sleeping. But she sobbed heavily in her sleep. "Poor child!" again said Nancy, and over her she prayed: "Help me to deal with her, O Lord, as I would wish one of mine to be dealt with if in her place, for Thine own sake, Thou Lover of little children!" And Erma's days of misery were ended. God had led her to a home.

Ten years from that day. Look forward ten years, and the time seems long; but it is not long when viewed after its passage, except as you consider the number and magnitude of its events.

Let us once more ascend to Pine Tree Hill, and enter the Pine Hill Home. We will alight on the beach at the end of the Point, or neck. 'Tis a fine August day, cool and bright, so that we can enjoy a walk. Come up through the Captain-Levi-Young farm, beautiful for situation. Enter this elevated walk, so well shaded, so fragrant, so peaceful, sacred to lovers, doubtless, as in times forever gone. See the steady fast ledges. See where were the dwellings of our forefathers. These hollows were their cellars. Briers and trees now choke them and their gardens; but here and there is still an apple tree, descended from their orchards. Now we come to the huge, high rocks, clasped for centuries by the giant pines. What a grand and solemn spot! Here should people come to worship God. 'Tis more sacred than any man-made temple. How can any one stand under such trees, upon such rocks, and not pray? Hark to the psalm the pines sing to the sky! How impressive! O Lord, Thy works do praise Thee! All Thy works forever praise Thee, except ungrateful man. Help us, O Lord, to do our duty, to improve our privileges, as does a tree!

But we must move on, and enter the house. What a company! Who is this, sitting at the front door, holding a baby? Oh, Martha is back from her home in the far West.

"Yes," says the little mother, "not every house can say what this house can—I was born in this parlor, Martha was born here, and Martha's baby was born here!"

All the children have grown up—all but Frank and May. And they do crowd the old house well.

"Never mind, we are going to have a new house soon," says the father, as they almost fall over each other at the call to dinner.

"And Ed and baby and I will soon be out of the way," remarks Martha. "Husband says he shall soon be after us."

This brought shadows over the parent faces. Were there a hundred children in a pleasant home, would there ever be even one to spare?

"Pa, the professor wants to bring one of his friends to stay a week with us," said Edith, as she took her plate.

"Well, Lill, if you don't have the most cheek!" ejaculated the father.

"Where under the sun are we to stow him, Ede?" asked the mother, with a perplexed look in her forehead. She knew he was sure to come.

"Oh, let them both sleep in the shop," replied Edith, composedly. "I can fix them up a bed there."

"Will and his family are coming next week," said the father.

"And we expect the doctor soon, and his sister." This was Flora. "But I shall be gone. Aunt Fannie writes that I must hurry back to her."

"Coming and going all the time now, Asa. That's the way we shall have it in the future. Soon as you get your family fully up, away they fly. Erma and May, you will stay by father and mother, won't you?"

Rising from the table as the two girls answered, "Yes, indeed, mother," Nancy took down the telescope and walked to the door. Her husband, laughing and said, "Nothing can go on, on this neck, that Nance does not see and know. That telescope is meat and drink to her."

"This company and travels, sir," answered his wife, with animation.

"Here I stay, year in and year out, while the rest of you come and go. If it were not for this telescope, I should nearly go crazy."

Sure enough, little woman. It was travels. She could at any time go visiting with that, and without the trouble of dressing for an outing.

"Why," she exclaimed, as her glass swept the green and extended scenes visible from their altitude. "Here come men across the dike from Mr. Bailey's. Who can they be? Somebody who wants dinner, I dare say—with a useful look at the devastated table."

"Never mind, ma, you go and rest; and May and I will attend to them."

"That's my faithful Erma. What should I do without you?"

So let us take a look at our Erma, if this very pretty, blooming girl indeed is the willow wanderer. She has grown up tall and slender, quite in contrast to the fair, round May; but you could not tell which pair of cheeks were brightest. Her once frowzy, faded hair has become dark and glossy; her flat stub of a nose has lengthened and drawn in at the corners; her too wide mouth, being pressed into smaller quarters as her cheeks filled out, has taken on the form of a crimson bow, and inside the lips are two rows of teeth like pearls; her neck is long and her shapely head sits upon it like the head of an ideal queen. The little pilgrim has come into her own, and it is beautiful womanhood. She has well repaid the kindness that enfolded her and gave her a home.

Well, "the professor" (Edith may explain to you who he was, and why he visited Pine Tree Hill) and his friend came. While he and Edith were discussing college matters—for Edith was in college, when not out; and of course, college affairs were the subject matter of their discourse—the profes-

or's friend was left to the boys and Erma and May. It did not take him quite one-half of his week to fall helplessly in love with Erma. He was delighted with the place. The whole neck he pronounced a marvel of loveliness; but the Pine Tree Hill place, he declared, was beyond all description. Such views, such air, such sunshine, such a spring (deep down among the moss-grown rocks of a deep hollow across the road, it was a spot fit for the fairies and all sweet mystery and witchery), such nights for meditation or for sleep, were nowhere else to be found. He didn't mention Erma until the end of the week; and then he sought a private interview with Asa and Nancy, and confessed to them that Erma he must have, or die.

As the compassionate pair could not endure the thought of putting an end to his life, especially as they were extremely pleased with him, he was so handsome, and gentlemanly, and truly Christian, they felt that they must consent to his wishes if Erma agreed with them, and they did.

"I—I liked you because your name was Herbert," whispered Erma. Then she brought her treasured book, and showed him the name written there, and told him the story of her early life. When his eyes first fell on that writing he started and colored violently; but his companion was looking down, and did not notice this. While she spoke, he sat with his face bowed and partly covered with one hand. When she ceased, he drew her gently to him, and kissing her, said, with a voice trembling with feeling, "My own darling, wonderful are the ways of God!"

When the professor awoke to what was going on, he seemed a little bewildered; but he assured the parents that Mr. Chesnoler was of excellent family, and well able to support a wife. "But if he hasn't made quick work of it!" he exclaimed. "However, good luck to him!" Then making a grab at Ede, who was just passing, he added, "If you'll quit college, my dear, we will all be married together." Mr. Chesnoler wished to be married in October. Edith declined to quit college, so there was a single wedding. As Chesnoler and his bride, in their own carriage which awaited them at the depot, were driven toward their home—strange to tell, in the very city from which Erma ran away—he gazed at her in a manner so peculiar and expressive, that she asked an explanation. He only smiled.

"Do you remember this street?" he soon asked. She could not say. "This house?" as they drew up before the tall pillars.

"Herbert!" she gasped.

"Is it possible you have never suspected? This is all mine now," he said, "mine and thine."

Almost fainting Erma was led within the once hated walls, where she was to reign as queen of home for many happy years. Herbert Chesnoler was the son of Mrs. Tallman's by a former marriage, and was the only remaining heir of all her wealth. Erma had always heard him called as his brothers were, Tallman's son.

The shock of finding herself back in that house was speedily followed by a glow of pleasure, as she was half carried by her husband into the beautiful parlor, where everything was made new and cheerful in honor of the bride.

"It shall be the business of my life to make you forget your painful impressions of this place," said Chesnoler. And so it was; and a remarkably successful business.

Nearly every summer now, as ever since their marriage, the Chesnolers visit the dear Pine Tree Hill, where a tall new house has replaced the old one.

"It nearly froze us out before we left it," said Asa, "and when we first moved into this one, it was so tight that Nancy woke one night and declared that she was choking."

The years have rolled very peacefully over the Pine Hill farm. Death, grim tyrant, has laid his hand on neither parent nor child. The summers bloom and the winters whiten over the inspiring prospect; the old pines wave and sing, and the gray rocks hold their own, and the favored household, perched upon its hill-top, breathing earth's purest air, and drinking water from the living spring, are a monument of God's mercy. And may they all walk forever in His ways!

ABOUT WOMEN.

—Mrs. Richard Bond, of Boston, has left \$23,000 to Dartmouth College.

—Kate Sanborn, the well-known writer and newspaper correspondent, is a niece of Daniel Webster.

—Mrs. Custer has received nearly five hundred letters about her book "Boots and Saddles," and has answered them all.

—Mrs. Lucy Rider Meyer, principal of the Chicago Training School for city, home and foreign missions, is the first lady who has received an honorary degree from the Woman's Medical College of Chicago.

—Miss J. E. Wright, LL. B., the only woman in this year's class at the Boston University Law School, graduated cum laude

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The Week.

At Home.

— W. W. Corcoran, of Washington, the aged philanthropist, stricken with paralysis.

— Secretary Lamar mentioned as the probable successor of the late Justice Woods on the supreme bench.

— Connecticut railroad commissioners allow the New York newspaper train to run on Sunday, also the trains for New York and Boston leaving each of those cities at 3 p. m.

— A train containing the Phillips expedition party runs off the track at Pownall, Vt., injuring several persons.

— The superintendent of public schools of Henderson, Ky., shot and seriously wounded by the high school principal.

— The 10th annual session of the supreme council, Royal Arcanum, held in this city.

— Hon. William E. Chandler nominated for U. S. Senator by the Republican legislators of New Hampshire. The Democrats nominate Hon. Harry Bingham.

— The court in the Celtic-Britannic inquiry censured both Capt. Perry and Capt. Irving.

— The discovery of natural gas in Ohio celebrated by 70,000 people. Speeches by Senator Sherman, Gov. Foraker and Murat Halstead.

— The Indian outbreak in Arizona becomes serious. Advances from all directions of outrages.

— The North Atlantic squadron ordered to cruise in Canadian waters; Rear-Admiral Luce instructed to protect the interests of American fishermen.

— The President leaves the Adirondacks, and returns to Washington.

— The resolve for a prohibitory amendment to the constitution of this State defeated.

— A council of delegates of civilized and wild tribes of Indians held in the Indian Territory.

— A fine of \$1,000 imposed on the Canadian Steamship Company by the Boston collector of customs for landing a pauper woman at this port.

— A waterpout causes the inundation of several villages in Somerset County, Penn. Many families homeless; the money loss estimated at \$150,000.

— Blast furnaces and steel works of the South Chicago rolling mill closed; 1,300 men thrown out of employment.

— Secretary Bayard gives to the public his correspondence with Minister West on assisted emigration; no room in the United States for foreign paupers.

— Judge Lawrence decides that New York hotels have no right to serve liquors or wine to their guests with their meals on Sunday.

— Arrival of Grand Master, Workman Powderly in this city.

— The captured Virginia battle flags to be returned to the Governor of that State.

— A committee of learned men at Philadelphia commissioned to investigate Spiritualism, pronounce it a fraud.

— Burning of the refinery of the Have myer Sugar Refining Company at Green Point, L. I.; loss, \$1,500,000.

— Death of Hon. James N. Buffum at his home in Lynn; and of Rev. William Bacon Stevens, D. D., M. D., Bishop of the Episcopal diocese of Pennsylvania.

ABROAD.

— Russia is driving out Germans who seek to settle in that country.

— Cambridge University (Eng.) confers honorary degrees upon Professor Gray of Harvard College and Sir Donald Smith of Montreal.

— Clauses 3 and 4 of the Crimes bill voted in the House of Commons with the exception of the change of venue clause.

— Fifty thousand families ruined by the floods in Hungary; 25,000 square miles inundated.

— Dr. Morrell Mackenzie of London performs a second operation upon the tumor in the throat of the crown prince of Germany, and successfully removes another portion of the growth.

— Steamer "Castelford" ashore off the Scilly islands, and will probably be a wreck.

— An explosion of fire-damp occurs in a coal pit at Oelsenkirchen, in Westphalia. The bodies of forty-one persons killed by the explosion recovered; twelve more are believed to be dead.

— Mr. Parnell adopts the Gladstonian tactics in opposing the Crimes bill. Mr. Smith perseveres in pushing the measure to a final passage.

— The volcano near Bavapo, in Sonora, still pouring forth volumes of lava; the residents hope that this fact will prevent the hostile Indians from visiting that part of the country.

— A disastrous earthquake reported from Turkistan.

— The Russians occupy a town within a dozen miles of Herat.

— Gov. Torres, of the Mexican state of Sonora, offers a reward of \$500 for the head of each hostile Apache Indian.

[Continued from Page 4.]

Mathews with twenty members. During the pastorate of Rev. C. C. Burr in 1850-51, a house of worship was built and dedicated. Its membership then numbered fifty. In 1870, the membership having increased to ninety-six, the house was too small for their use and was enlarged, raised up, and a good, commodious vestry built under the whole.

The church property was originally built and held by stockholders, but in 1873 they sold out to the M. E. society, and the property was put into the hands of trustees and held by them by a regular connectional deed. This put a debt upon them which was not all paid till during the pastorate of Rev. A. McGregor (1883-84), when the last dollar was paid and the church freed from debt.

During the present pastorate the audience-room of the church was thoroughly repaired. The old, uncomfortable pews were removed and assembly chairs put in their place, and other much-needed improvements made at an expense of over \$1,600, nearly all of which has been paid, and all gentlemen were feeling they had a neat church home; but Saturday morning, April 30, fire was discovered in the vestry, and in spite of all efforts, the "old meeting-house" and furniture were ruined. It was the work of an incendiary. Thus it is that after so many years of struggle, the M. E. Church at Amesbury is without a house of worship of its own, though all the churches have been offered us. We are worshipping in the Universalist church, that so-

ciety being without a pastor for the present.

"Who set the fire? And why was it done?" are oft-asked, and as yet unanswered, questions. The only cause for the deed in the minds of those who know the situation of things, is this: For several months there has been agitation against the illegal sale of liquor in Amesbury. Several saloon-keepers have been brought to trial and found or pleaded guilty, and the work has been pushed so as to make it quite uncomfortable for violators of the no-license law. Some have been driven out of the business and fled from the State to escape imprisonment. This work has been carried on principally under the direction of the W. C. T. U. The pastors of the different churches with their people have been ready to help, and the excitement has been intense; and all are well agreed in thinking this has been the cause of the fire. So general was this feeling, that men rose up on every hand to stamp on the illegal sale of liquor. Two hundred and fifty or more of the business men met in council, Tuesday evening, May 3, and set themselves to this work through committees chosen for the purpose of helping to shut up the saloon.

Substantial expressions of sympathy have been offered us by friends, many of whom are not of us; but they have said the time has arrived for the M. E. church to come out of the secluded spot on Pond Street where it has been, to a better location. The demand seems to be for a better church than the society can of itself build, but it is plain the future will require it; therefore the committee have felt justified in attempting this work, with some considerable reference to the future of this fast-growing town. They have secured a lot of land on Main Street—one of the best locations in town. On this lot is a good house which is to be removed to another lot and used for a parsonage. When this is done, Amesbury will have one of the best homes for the itinerant and his family, and every preacher who has been stationed here will say this is a right move, and those who shall come will say "Amen." It is not proposed to build anything but a good, substantial church, such as will meet the wants of the society for future years. This will put more upon the society than they can bear alone; indeed, more than they would have dared to have undertaken but for the encouragement given by those who have said, "Do this, and we will help you."

Should this sketch come to the notice of any whom God has blessed with means and a heart to help the cause of the Master through the instrumentality of the M. E. Church, think, please, if you cannot, yet not spare something for the work in Amesbury. Should any one wish to inquire concerning this field, they are referred to Rev. C. U. Dunning, presiding elder of Dover District, Lawrence, Mass., or to Rev. J. L. Felt, preacher in charge, Amesbury, Mass., to whom any contributions may be sent.

VERMONT CONFERENCE.

MONTPELIER DISTRICT.
Commencement this week at Montpelier. The principal preached the sermon, Sunday; Dr. M. V. B. Knox, of Littleton, N. H., was to give the address before the Eclectic Society, Tuesday evening; and Bro. L. L. Beebe, of Barre, the address before the alumni, Wednesday. A fuller report will be given next week.

The District Preachers' Meeting is to be held at West Randolph, the 28th and 29th insts.

ST. JOHNSBURY DISTRICT.
The friends and parishioners of Bro. C. W. Morse and wife of East Burke made the fifth anniversary of their marriage last week the occasion to share their kindly feeling by assembling in great numbers at the parsonage, bringing refreshments and many substantial tokens of esteem, including a purse of money. Bro. J. Morse, of West Burke, father of C. W., was present and made appropriate remarks, as did, also, Bro. H. P. Cushing, who resides at East Burke. It was a delightful occasion to all concerned.

By still another turn of the wheel, Bro. T. Trevillian is now stationed at St. Johnsbury Center.

SPRINGFIELD DISTRICT.
Bro. F. D. Handy, of Williamsville, gave an interesting and instructive address at Townshend a week ago Friday. His subject was, "The Political Bearings of the Temperance Question."

The church at Woodstock is undergoing thorough repairs. The building has been raised four and a half feet and set back ten feet. This will give ample room for large and commodious vestries. The other repairs will be determined by the resources, as no debt is to be contracted. But with the Hon. Fred Billings on the committee of repairs, who has already subscribed \$500, it is more than probable that the work will proceed till all that really needs to be done is accomplished. Being unable to occupy their house on a recent Sunday, the Episcopal rector invited them to hold services in his church; and Bro. J. Hamilton and his people had the unusual experience of holding a regular Methodist meeting in an Episcopal church. When did such a thing ever occur before? Is not this a prophecy of the coming "unity," not union, for which the Saviour prayed?

The Preachers' Meeting for the district occurs at Proctorsville the 21st and 22d insts.

The house of Messrs. C. A. Smith & Co., 18 & 20 School Street, continue to offer their customers the most attractive assortment of wools to be found in this city. They keep the very best fabrics imported, and all gentlemen who desire good cloths made in the most thorough manner, will find it to their interest to make them a call.

Hon. David A. Wells will contribute to the July Popular Science Monthly the first of an

important series of papers on "The Economic Disturbances since 1873." Mr. Wells proposes to review the history of these disturbances and to point out agencies to which wide-reaching commercial depression may be properly attributed.

A large advertiser, in closing up a contract of over fifty thousand dollars with George P. Rowell & Co.'s Newspaper Advertising Bureau, wrote: "In all the transactions we have had with your house, we believe there has never been a misunderstanding of any kind. Certainly we have never had the slightest reason to think that our interests have not always been respected."

It comes pretty near being a model establishment where you can furnish a house completely from cellar to garret from the stock on hand, and when you learn that in carpets alone they have a stock valued at over \$100,000, its magnitude becomes more apparent. So when such a firm advertises goods at phenomenally low prices, or offers inducements much beyond those regularly made, you can easily perceive that they are amply able to do just as they promise, and where a smaller firm would lose money by it, they would make a fair living profit on the transaction. For example, take the firm of B. A. Atkinson & Co. Read their announcement in another column.

A young man, student in one of the New England academies, desires very much a place to work during the summer vacation. He is capable and strong in health, willing to undertake any honorable employment. He speaks French as readily as English. He is willing to do manual work or to be an assistant in work requiring writing or office work. For further information, apply to editor of this paper.

Any church seeking the services of an experienced organist, will do well to read carefully the advertisement that appears in this paper.

Church Register.

HERALD CALENDAR.	
Arrostook Valley Camp-meeting (to be held at Carleton)	June 30
Holiness Camp-meeting, at Camp Beulah, near Fall River	July 11-18
New England Chautauque S. S. Assembly, at Lakeside, S. Framingham, Mass.	July 12-25
Boston District Camp-meeting, at Lakeview	July 26-Aug. 1
Northern N. E. S. S. Assembly and Chautauque Union, at Fryburg, Me.	July 21-Aug. 5
S. S. Children's day, on Yarmouth camp-ground	July 28
Yarmouth Camp-meeting	Aug. 1-8
Martha's Vineyard Camp-meeting	Aug. 7-15
Portland Dis. Camp-meeting, Fryburg, Me.	Aug. 8-15
Hodgdon Camp-meeting begins	Aug. 15
Winthrop Camp-meeting, at Weirs, N. H.	Aug. 15-20
S. S. Assembly, Heddling Camp-meeting, Hamilton Camp-meeting	Aug. 15-20
Saltwater Army Camp-meeting, at Richmond, Me.	Aug. 15-22
Ken. Val. Camp-meeting, at Richmond, Me.	Aug. 15-22
Willimantic Camp-meeting	Aug. 22-27
Hodgdon Camp-meeting	Aug. 22-27
Norfolk Camp-meeting	Aug. 22-27
National Holiness Camp-meeting, at Heddling Camp-meeting	Aug. 29-Sept. 3

POST-OFFICE ADDRESSES.
Rev. E. Martin, 173 Pine St., Lewiston, Me.
Rev. G. A. Crawford, Waterville, Me.

MONEY RECEIVED FOR BISHOP TAYLOR'S STEAMER, at this office:

NAME OF STEAMER.	AMOUNT.
Rev. Wm. H. Hatch	\$1.00
John B. Pike	1.00
H. K. Baker	1.00
Bishop Taylor	57.00
Acknowledged in ZION'S HERALD, May 25, 1887	\$60.00

PROGRAMME.
[As we go to press, a long list of contributors from Modoc, Conn., for the steamer, arrives. The amount received is \$25, and the names will appear in the next HERALD.]

NOTICE.—Will the brethren who propose to attend the National Association, accompanied by their wives, and coming with their teams, please notify me at once.
R. M. WILKINS.
Pittsfield, Me.

NOTICE.—The proceedings of the National Association of Local Preachers for 1886 are out, and any Local Preacher can have a copy by sending his address enclosing a two cent stamp to
C. C. LEIGH,
4 Willow Street, Brooklyn, N. Y.

NORTH BOSTON DISTRICT S. S. CONVENTION. to be held in the Trinity M. E. Church in Charlestown, Wednesday, June 22, 1887.

At 9 a. m. Devotional Exercises, conducted by Rev. W. H. Marble; 9:15, Address—"How to Reach the Children"—Rev. A. M. Osgood; discussion led by Rev. C. Nickerson; 10:15, "Praying Non-attendants into the Sunday-school"—Rev. W. T. Worth; discussion led by Rev. G. H. Perkins; 10:30, Address—"Young Men and the Sunday-school"—Rev. W. W. Messer; discussion led by Rev. W. C. Richardson; 11:15, Address—"The Successful Bible Class Teacher"—Rev. J. M. Arvan; discussion led by Rev. A. R. Nichols.

AFTERNOON SESSION.—At 1:30, Address—Review of Rev. George Lansing Taylor on "The Sunday-school"—Rev. A. McKee; D. D.; discussion led by Rev. F. N. Upham; 2:15, Address—"Skeptical Questions in Bible Class Instruction"—Rev. E. A. Tins; discussion led by Rev. M. E. Wright; 2:30, "Music as a Help in Sunday-school Work"—Rev. A. Gould; discussion led by Rev. I. H. Packard; 3:45, Address—"The Duty of Our Young People in Solving New Church Problems"—Rev. L. A. Banks; discussion led by Rev. G. S. Chadbourne, D. D.

EVENING SESSION.—At 7:30, Address—"The Infant Class"—Mrs. Lizzie C. Booth; 8:30, Address by Rev. J. F. Clymer.

The ladies of the Trinity Church will furnish luncheon at noon and in the evening.

J. W. HAMILTON, for Committee.

DEDICATION OF GRACE M. E. CHURCH. Sunday, June 19-26.
Sunday, June 19, at 10:30 a. m. Preaching by Rev. J. W. Hamilton, of Somerville; at 3 p. m., Rev. W. X. Brockbank, of Boston; and at 7 p. m., by Rev. Charles E. Davis, of the People's Church.

Preaching every evening of the week, at 7:30, except Thursday and Saturday evenings, as follows: Monday, June 20, Rev. Alexander McKee; D. D., of Cambridge.

Tuesday evening, June 21, Rev. Franklin Johnson, D. D., of Cambridge.

Wednesday, June 22, Rev. J. Gordon, D. D., of Boston.

Thursday evening, June 23, Social Gathering and Session, to begin at 7:30. Speeches and Sociable to follow.

Friday, June 24, Rev. W. H. Thomas, D. D., of Cambridge.

On Sunday, June 26, Bishop E. G. Andrews, of Washington, D. C., will preach at 10:30 a. m.; Prof. L. T. Townsend, D. D., of Boston University, will preach the dedicatory sermon at 3 p. m., after which the church will be formally dedicated; Rev. Geo. S. Chadbourne, D. D., the Presiding Elder, will preach the closing sermon at 7 p. m.

N. B. FISK.

QUARTERLY MEETINGS.
BUCKSPOUR DISTRICT—FIRST QUARTER. [Resumed.]
JUNE.
Deer Isle, 23, eve; Brooksville, June 24, eve; Castine, 25, 26.
J. F. HALEY, P. E.

HOULTON DISTRICT—FIRST QUARTER.
JUNE.
4, 5, Houlton; 11, 12, Danforth; 19, 20, Carleton Place; 25, 26, Monticello.

JULY.
9, 10, Sherman; 23, 24, Moro; 16, 17, Patten; 30, 31, Carleton; 6, 7, Ft. Fairfield; 20, 21, Glenwood;

13, 14, Sprague's Mills; 27, 28, Ashland.
3, 4, Kennebec; 17, 18, Springfield; 24, 25, Topsheld.
10, 11, Lincoln; 24, 25, Topsheld.
1, 2, Forest City; 8, 9, Alexander.
J. W. DAY.

PORTLAND DISTRICT—FIRST QUARTER. [Resumed.]
JUNE.
Portland—Pine Street, 8, Standish, Buxton, No. 4, a. m., 8 p. m.; Gorham, at S. S., 17, 18, all day; Island Church, 4 p. m.; Gorham, School St., 24, 25, a. m.; Chestnut St., 11 p. m., 14, Sacapappa, 25, p. m., 26, eve; Woodford, 11, eve, 12, eve.

OCT.
Hollis Centre, 1, p. m., 2, all day.
WM. S. JONES.

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